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conversant with theological tendencies in Germany. The chief difficulty with the entire article seems to be a determination to minimize the supernatural elements in Jesus' life. With this as a critical presupposition we have no patience.

There remains space only to mention Schmiedel's article upon Galatia. With characteristic diligence he states the two views as to the location of the churches and concludes — as one would imagine after his article upon Acts — against Ramsay and Luke, in favor of the North Galatian position. Here again we cannot agree with him, chiefly because of his presupposition. And here again we come upon a crying need of today's biblical study: the supplementing of minute literary criticism by historical criticism. Had Schmiedel worked more in the spirit of the historian and less in that of the merely literary critic, in both papers, he might have made a positive contribution to our stock of knowledge. As it is, the results of his work are negative and destructive, as much because of his method as of his presuppositions. One of these days critics will learn to deal with large realities rather than with isolated details. As it is now, not only in Schmiedel's case, but in many papers in this *Encyclopedia*, they fail to see the woods because of the trees.

S. M.

The Expositor's Greek Testament. (Vol. II.) I, The Acts of the Apostles, by REV. R. J. KNOWLING, D.D.; II, St. Paul's Epistle to the Romans, by REV. JAMES DENNEY, D.D.; III, St. Paul's First Epistle to the Corinthians, by REV. G. G. FINDLAY, B.A. New York: Dodd, Mead & Co., 1900. Pp. 953. \$7.50.

The second volume of this new series puts at rest all question as to its place in theological literature. It is already a work of great value and usefulness. The accident that it is to be bound in cumbersome (though wonderfully light) volumes makes it none the less a series of commentaries by some of the most capable of British scholars.

As important a portion as any of the present volume is the introduction to Acts. Professor Knowling has given a very full statement of the different critical theories regarding the book, though he sympathizes with the ultra-traditional. Like all writers of his class, his interest in the book is literary rather than historical, and he approaches it through an introduction that quite fails to appreciate some of the

actual difficulties—*e. g.*, the duplication of narratives and the obvious phenomena that suggest redaction—of the first twelve chapters of the book. The fact seems to be that the English scholars, in their zeal to avoid sensational criticism, have treated German studies with no more than a purely encyclopædic interest. And yet they—though Professor Knowling is very cautious—run after strange gods like Codex D, and are keen to correct Westcott and Hort!

As an exegete Professor Knowling is admirable. It is a pleasure to read his lucid explanations, and to notice the breadth of his reading. His critical notes are also learned, though invariably bearing away from anything that suggests difficulty with a complete Lukan authorship. Altogether one cannot come far from being right when calling his commentary on Acts the best that has yet appeared in English.

Appreciation is also to be expressed for the work of Professors Denney and Findlay. It is not necessary to compare their work, for a good commentator of Romans might fail utterly in Corinthians. As it is, Professor Denney possibly has conquered the harder task, yet his work suffers somewhat in the comparison with that of Sanday and Hedlam, possibly because of the restrictions of space. None the less, it is admirably clear, and even when one regrets that the Pauline system is once more interpreted without any regard being paid to its general pharisaic framework, he cannot fail to recognize the ability shown by the unhistorical interpreter in explaining matters that cannot be explained except by reference to rabbinic thought. Some day it is to be hoped that we shall have a commentary that follows Paul as Paul himself thought, not as men today would think while using his own terms. Till that day, we must rank the present treatment as among the best at our disposal.

And the same may be said of Professor Findlay's work on Corinthians. Again we have an exhaustive knowledge of literature, and again an interpretation in which little allowance is made for the historical medium through which we must view the letter. Thus, in the case of the extraordinary reason Paul gives for the Corinthian Christians' not going to law in heathen courts—they are to judge the world—Professor Findlay recognizes the messianism of the statement, yet fails to use it as a key to unlock the Pauline thought as a whole. But Pauline messianism deserves something more than antiquarian handling. Still, it is perhaps too much to expect a biblico-theological exposition of Pauline thought in a commentary. As it stands, the book is helpful in the extreme.

These words of appreciation can be spoken even in the face of the fact that the *Textus Receptus* is used. And this by authors who compare in all seriousness the two Lukan editions of Blass ! S. M.

An Introduction to the Old Testament in Greek. By HENRY BARCLAY SWETE, D.D. With an Appendix containing the Letter of Aristæus, edited by H. St. J. Thackeray, M.A. Cambridge: The University Press, 1900. \$2.50, net.

Since the time of its announcement Professor Swete's *Introduction* has been awaited with the keenest anticipation. It was felt on all sides that the editor of the Cambridge Septuagint united to a peculiar degree the qualifications required in the author of an introduction to it. The breadth and length of his labors on that edition have given him not only a familiarity with the literature, ancient and modern, dealing with the Septuagint, but also a first-hand knowledge of many of its problems and the materials available for their solution equaled perhaps by that of no other man. It would thus be much to say that the expectations formed as to this book have been realized. It would, indeed, be difficult to say more. But that can truthfully be said, and, while every reader may find statements with which to disagree, on the whole Professor Swete has furnished students of the Septuagint with an introduction worthy to stand beside the Cambridge manual edition, with which his name is associated.

Students of the Septuagint may have expected particular topics to have been treated with more detail, but they can hardly have expected an introduction to have had a more encyclopædic scope than this. The book is divided into three parts. The first relates the history of the Greek Old Testament and its transmission, the second deals with the contents of the Septuagint, and the third with the literary use, value, and textual condition of the Septuagint and the other versions. To these is added an appendix by Mr. H. St. John Thackeray on the letter of Pseudo-Aristæus, with the Greek text; and indexes of references and subjects complete the book. The first part includes discussions of the other Greek versions, the Hexapla, and the versions based on the Septuagint; Old Latin, Egyptian, Ethiopic, Syriac, Gothic, Armenian, Georgian, Slavonic. The author's list of fragments of Aquila might now be supplemented with the fragment Gen. 1:1-4 published by Messrs. Grenfell and Hunt in their *Amherst Papyri*. In this, as in every part of the book, the author never dismisses a topic without